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HENRY WARD BEECHER.



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HENRY WARD BEECHER.

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THE NATURALNESS OF FAITH.

“For we walk by faith, and not by sight.”—2 Cor. v., 7.

To *walk* is to *live* ; and the declaration is that *we live by faith, and not by sight*. That brings us, at once, on to the vexed question, What is faith ? and there is, perhaps, no other one term in use in Christendom that is more perplexing and more widely used with less definite conception. To a very large extent it is supposed to be the antithesis of reason ; or, it is supposed that it is a state of mind which springs from deference to authority ; that when, for example, an adequate authority states that which the reason cannot compass, faith is the act of receiving it—receiving without *perceiving*—receiving without understanding. And since it is not easy to imagine a man receiving anything without the exercise of his intelligence, faith is supposed to be a divine quality, and it is supposed that that quality, therefore, helps a man to do what he cannot do himself—what his mind is not calculated to do. So, it is supposed that faith is the act of receiving things which men cannot understand—things which are above their reason, or, as in some instances men teach, things which are contrary to their reason. We employ this term according to the different schools of theology, or according to the different churches which exist. It has a variable meaning ; but there is this that is common to all meanings which are given to it—namely, that they are obscure, and that they beget in men a

vague and misty wish that they knew what faith was, or that they had it.

Now, it seems to me that there never will be any better definition of *faith* given than that which is found in Hebrews, where it is declared to be "*the evidence of things not seen.*"

Well, let us put it in a little different shape. Employ the term *not visible*, or its equivalent *invisible*. Faith is the evidence of invisible things. Let us change it a little more. Visible things are things which are recognized by the senses—by the eye, the nose, the tongue, the ear, and the hand. We call these material qualities, and they are, therefore, said to be sensuous, or of the senses. So that *Faith*, in its most general definition, is *the evidence of things not to be recognized by the senses.*

The evidence of any truth that is visible, or that is realizable by our senses, is of various kinds—one sort for hearing, another sort for smelling, another sort for tasting, another sort for handling, and another sort for seeing; but they are all generalized, and we understand what it is to be familiar with the truths of the senses—truths which the body, as distinguished from the mind, has the power of apprehending or reasoning upon. We are all familiar with the fact that when we come to look into life—life that is developed above the savage or barbarian—that which is its glory and beauty is not rendered to the senses, and never makes its appearance. We know that all those elements which we term "refinement" are in their inward nature and origin invisible qualities; that they are mental qualities; that taste, the sense of beauty, the feeling of honor, truth in its beautifulness, all those elements which go to make beauty, which we call character, and which become more and more beautiful as manhood rises higher and higher—that all these elements are invisible to the senses. Their effects are recognized by the senses, but the things themselves are not.

For instance, you can say, "A man owns a thousand acres of land, and he is rich;" or, "A man owns five millions of dollars' worth of property, and he is rich;" but when it is said, "A man is rich in goodness," you cannot count that; you cannot measure it; there is no way in which you can es-

timate it ; there is no material standard by which to judge of it. Goodness is a thing whose effect you see, but the thing itself you do not see. That is an invisible quality. A man has strength by which he can lift five hundred pounds. You can see the sources of that strength. You know where it is. You know that it is in his loins, in his arms, in his shoulders, in his bones, in his muscle. You can trace it right home. But there is a strength which enables men to stand as Washington did at Valley Forge—strength of character. You cannot see that, because it is invisible ; and yet, as a quality, it attracts the world's admiration. A man may be as rich as Cræsus, and his riches are on a level with the lowest understanding, and men's material senses comprehend that ; but a man is rich in virtue ; a man is rich as Raphael was, in ideal beauty ; a man is rich as Plato was, in intellectual conceptions ; and when you speak of riches of these kinds, you are conscious that they are not realizable by the eye, by the ear, by the hand, by the tongue, or by the nose. They are things which you have to conceive of.

So everybody comes gradually to the habit of speaking about things which he thinks of, or sees in his imagination. A man makes a statement, and you say at once to him, "Did you see it?" And he says, "No, but I thought of it." Little by little, men have come to distinguish between things that are real but that go on inside, and things that really exist, and go on outside. So that, perhaps without analyzing and coming to that definite conclusion, everybody knows there are two worlds—the external and the internal ; and that the internal is just as real as the external. Many of you sit down for days, and weeks, and months, and spend your time thinking ; and if a person were to ask you what you were thinking about ; if he were to say to you, "Show me that about which you are thinking," you would be obliged to say, "I cannot show it to you ;" and if he were a person of a practical, material turn of mind, he would very likely say, "If it were anything, you could." But what are you thinking about ? Sentiment ; love ; beauty ; sensibility ; fidelity ; virtue. What does a mother think about ? What does an absent lover think about ?

What does an exiled patriot think about? There is a great work going on all the time in men with large brains; and if you were to say to them, "Show me what you are thinking about," they would say, "I cannot." If you were to say to them, "But cannot I see it, hear it, smell it, taste it, handle it?" "No." There are hours, and days, and weeks, and months, and years that are blessedly occupied with things which you may bring to the door of every one of the senses and the sense will say, "It does not belong to me; I do not know anything about it."

Is it strange, then, that it occurred to the old philosophers, and to Paul among them, that there were two men in one—that there was an outside man, and an inside man; that the outside man took care of everything which belonged to the material, and the inside man everything which belonged to the immaterial? Paul speaks of the inward man and of the outward man, saying, "Though our outward man perish, yet the inward man is renewed day by day." Paul speaks of the upper man and the under man. You will see in the seventh chapter of Romans the play between the spirit-man and the flesh-man. The flesh-man is all the time doing what it has no business to do, and no business to want to do, and the spirit-man is all the time crying out at it, and fighting it; and he even goes so far as to say, "My personal identity lies in the spirit-man, and not in the body-man." So, then, he says, "It is not I that sin, but the flesh, the body, the outer man, the lower nature. I do not want to do this, and I protest against it; but this outside man does it in spite of me."

Paul with his spirit-man loves honor, truth, nobleness, divinity, everything that is high and good; but the upper part of his nature is imprisoned, and is under subjection to his body-man; and this body-man cuts up all manner of antics; and he does not like these things, and he protests against them. I do not undertake to say that this is more than a figure, or that it will stand the test of modern psychology; but it is the standpoint of the apostle; and he says, therefore, in the passage which I read to you this morning, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." "We look not at the

things which are seen, but at the things which are not seen." He goes on to say that super-sensuous things which are seen are temporal, and belong to time and the world ; while things which are not seen, invisible qualities, belong to the eternal sphere—the spirit realm. And then, after some other passages, comes this, in substance : We live by the seeing of things that are impalpable and invisible ; things which are the power of our life.

Now, when you apply to such thoughts as these, to such an explanation, the passage in Hebrews, "Faith is the evidence of things not seen"—faith is that state of mind which rises above the visible and the material, and recognizes, and acts in view of, immaterial or invisible truths—then you have the generic definition of faith.

Well, take that conception of it, and see, now, another thing—that while faith, generic, or in its largest definition, is that state of mind which recognizes truths that have no presentation to the physical senses, yet there are a great many specific differences in faith. In other words, men who realize invisible truths will find that the realization of those truths will vary according to their nature. So, then, we have in the eleventh chapter of Hebrews ever so many kinds of faith described.

"Now, faith is the substance of things hoped for, the evidence of things not seen."

Faith, in other words, is the dealing of the mind with invisible, intellectual and moral qualities. Then the apostle goes on to say :

"Through faith we understand that the worlds were framed by the Word of God."

Now, nobody stood by and saw the world made—though some men talk as though they did. Here is the statement handed down to mankind, and they accept it as a fact that occurred far back in the past. They take it in through the imagination. No man could realize it in any way except by imagining it. We cannot comprehend it by the senses. No material evidence can bring it to our consciousness. If we recognize it at all, we must do it by the imagination ; and this imagination is called *faith*.

"By faith Abel offered unto God a more excellent sacrifice than Cain."

That is to say, Abel had a conception of God, and of moral qualities in him, which led him to act from higher motives than Cain did.

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house."

That is to say, Noah was told by God that certain events would take place ; and he believed God ; he expected that they would take place ; and then, under the impulse of fear, he prepared an ark in which to save his household.

So the chapter goes on, showing how different events took place in the old Hebrew history, all the way down ; and each of these men acted, not from a knowledge of things in the present which they could see, and hear, and smell, and taste, and handle, but from a large consideration of the future, from a consideration of things that lay above the ordinary sensuous perceptions of men.

Now, faith may be a sense of invisible things with fear ; a sense of invisible things with hope ; a sense of invisible things with love ; a sense of invisible things with ambition ; a sense of invisible things with avarice, and so on. In other words, all the different impulses that accompany and stimulate this realization of the unseen world constitutes specific differences in the kinds of faith that exist.

Faith, therefore, is not any one experience relating to religion alone, or to moral themes alone : it is a generic term that designates the action of mind in certain relations toward invisible truths ; and it is as large as the capacity of man ; as large as the assignable universe ; as large as the great outlying world around about us.

See, then, how this word came to the Corinthians. Corinth, you know, was the most corrupt, busy, elegant, pleasure-loving city of Greece. Its streets were the thoroughfares of commerce. They were also adorned by art. In this respect, it was second only to Athens, and in glitter it was superior to Athens ; for the taste of Athens was subdued, while the taste of Corinth blazed and glared. The city was rich. Its temples were voluptuous. The pleasures of sense were wrought into

the Liturgy, and were made to be part and parcel of worship. Men called to education in Corinth heard in the streets the sounds of music perpetually. There were processions after processions. There were all manner of exhibitions. Strangers wandered there from every part of the globe. There was everything for the ear to hear; for the eye to admire; for the hand to handle; there was everything for exciting every nerve that had in it the vibration of pleasure. Corinth was a metropolis of sensuous life and sensuous enjoyment. And when the Apostle went there and preached, and afterwards when he wrote there, he preached and wrote to men who were constantly assailed on every side by physical life and material comforts, and whose very religion had come down, and staid down, and presented itself to them only in the form of altars, and priests, and sacrifices, and priestesses that were no better than they should be; men worshiped their very gods through their basest appetites; and there never was a body of men that needed so much to be lifted above the sensuous and the material as the Corinthians.

It was to these men that the Apostle said, "We live by faith; we walk by faith; it is not what you see, or hear, or handle, or eat, or wear, that is the most essential. Neither your streets, nor your houses, nor your laws, nor your institutions, nor your earthly governments, nor your armies, nor your fleets, nor your manufactories, nor your wealth, is the most important. All this vast equipage, all this massive accumulation, is, after all, in the realm and under the dominion of the senses." But in the thunder of its busiest days there overhung that glittering and voluptuous city truths which were ten thousand times more important, though they were silent, than all the clamorous truths that lived below—life constantly coming, death constantly going; manhood; immortality; God; providence; all truths that spring up under the arch of honor, of virtue, of submission, of faith, of hope, of love. As over that great Babylon yonder* on summer evenings there come radiant clouds, all struck through with rose and crimson from the setting sun, and men heed them not, though above their heads are more magnificent pictures, more beautiful sights than were

* New York city.

ever seen in any gallery of the world ; so, perpetually, night and day, there overhung the great metropolis of Corinth truths which were a thousand-fold more weighty, important, soul-searching and heart-stirring than anything that appealed to the senses and occupied the time of the people. And Paul says to them, “ You live to the sound of the lute ; you dwell within sight of these on-going blandishments of life ; you think of what you shall eat and drink and wear ; you are wrapped up in your pleasures ; but these things are to be taken from you. You walk with your head prone, because you look down to matter. But we, followers of Christ, live by faith. We see these outward things without seeing them. There are things above that are of more importance than these are. They are invisible, intangible, and even inexplicable by us, because we are so imperfect. They are things which are eternal, which belong to God and to that which is god-like in man, and which are of transcendent importance.” So it was that he realized what to them was not very clear.

The realm of faith, then, is that perceptive realm in which men think and feel by their higher nature—the reason, the affections, and the moral sentiments, as distinguished from the domain of sense or materiality ; and living in that realm is, generically, living by faith.

Now, my first remark, in view of this explanation, is that the principle of faith, while it is quickened, as all principles are, by Divine power, has roots which are natural. In other words, if you take men when they are born as savages you will find that their whole life lies connected with things which are present to them. Every savage thinks of that which he can see, or feel, or smell, or taste, or handle. He lives for to-day. If he has enough to eat and to drink, if he has a place to sleep, and if he has all that is necessary to keep him warm, he is satisfied. His life is in the present. It constitutes that which goes to make up the lowest form in which a human being can exist. It is but little above the life of the brute creation.

The first step upward that the savage takes is impelled by suffering. He is afraid of to-morrow. What is to-morrow ? It is nothing. There is no such thing as to-morrow ; that is,

you cannot weigh it, you cannot measure it, you cannot taste it, you cannot smell it, you cannot see it, you cannot handle it. It is an abstract idea of time. Probably the first idea that develops itself in the savage mind is that there is to be a period of time after a certain lapse of hours that is like that of to-day. He has been taught by suffering that he must prepare for to-morrow ; and there dawns on his animal nature the conception of something which the senses do not take hold of,—namely, another period of time. And by-and-by there is added to this the idea of weeks ; and to this the idea of months, and he works during the summer for the winter. To this is added the idea of years, and his plan includes not the present only, but the future. He organizes his work, not by what he can see, merely, but also by what he is going to see. And when from being a savage he rises to the condition of a barbarian, there are courage and ambition and a desire for reputation developed in him. And gradually he rises out of the realm of his lower, sensuous nature, up into the realm of things which he does not see, nor hear, nor taste, nor smell, nor feel. At length he comes to the region where he relies on invisible things. In other words, when a man is developed, his development is away from the body toward the spirit ; and as he goes from the body toward the spirit, his conceptions become less and less subject to the senses, and more and more allied to those things which belong to that realm which is beyond the senses.

If you take, for instance, any single line of life, what do you mean by *perfectness* ? If you analyze it, and take a general idea of refinement, what is it but something that is carried from the coarse and obvious to something that is more subtle and fine ? What do you mean by *fineness* ? You take a plain stick, and commence whittling it, and you bring it down to a point, and it is that part which almost vanishes, it is that part which well nigh melts into nothing, that is fine. And when you refine a thing, you take matter away from it ; you rasp it ; you sand-paper it ; you rub it down ; you take off its more obvious parts—the knots, the warts, the bark ; you divest it of its materiality. And when you speak of refinement in life, what do you mean but the subsidence

of the animal in man, and the predominance in him of the higher qualities of the mind? In other words, if you analyze what we mean by *civilization*, it is not simply multiplication of power. It is that, but it is many other things besides. Refinement goes with civilization; and by *refinement* men are working from animalism toward immortality; from the visible toward the invisible; from the coarse toward the fine; from the ponderable toward the impalpable. And so, when we say of any man, "He is growing refined," what we mean by *refinement* is something that stands as the antithesis of corporeity, with its bone nature, its muscle nature, its animal nature. It is something that is in character, and that, in character, is growing higher and higher in scope and variety and invisibility. A great man cannot be understood by an ordinary man. Why? Simply because he has in his mind faculties developed so high that their action is beyond any corresponding experience of those who are lower than he is.

This, then, is the point which I was illustrating—namely, that faith newly developed in an individual is not an absolute new divine creation. The preparation for it, the roots of it, its elements, are natural. It lies in human nature. It works from the basilar toward the superior—from the base toward the apex of the brain; and he who lives by the higher faculties, he who is controlled by the upper man, dwells in the realm of faith; while he who is governed by the under man, the outer man, the lower man, lives by sight.

This is the apostle's philosophy, not mine. That is to say I do not originate it. I plagiarize. I get it from Paul. If it takes on modern phrase: if it happens to fall in with the very much dreaded theory of evolution; if it accords very nearly with the philosophies which are reigning now in the new schools that men so much fear, it is not my fault. There it is as Paul gave it. My own impression is that, if Paul had seen Darwin, he would have said to him, "All you want is to believe in the Lord Jesus Christ to be a good Christian;" and my impression is that, if Darwin had seen Paul, and heard him talk, he would have said to him, "All you want is to ground yourself a little more thoroughly in things as they are to be a splendid philosopher." I think my-

self that there is more Darwinism in Saint Paul to-day than there is in Darwin, after all. I do not mean the school of Mr. Darwin—I mean himself; for the disciples always turn to ridicule the master, by their extravagances.

The line of evolution, then, as it has been set forth in modern philosophy, is from the animal upward; and when the animal-man begins in this world, he is the meanest specimen of an animal that ever was. There is nothing so low on earth as an animal man. I do not mean after he is developed, but when he is first born. I mean you, every one of you, in your first estate. You were not born within a stone's throw of manhood. The beginnings of life in the human race are most insignificant. The idea of being ashamed to descend from a monkey! Why, a monkey is nearer a man than you were when you started to be a man. A babe just born is next to nothing for a long time after it comes into the world, except for its possibilities, and as an object of parental love on account of its very helplessness and nothingness. When a fly is born it hursts into a perfect thing, and is as good a fly at the first as at the last; but the law says that a man is not born till he is twenty-one years of age. The creature that is slowest being born in the universe is man. He works up through stage after stage, developing slowly, and still more slowly unfolding; and upon the animal comes the social; and, by gradual evolution, upon the social qualities comes reason; and, by continuous growth, upon reason come the moral faculties; and upon the moral faculties come the spiritual instincts and powers. And as they are the highest, so they are the slowest, and they are the last.

Now, that being the existing modern view of the evolution of man, as he is born and goes on through these stages in life, what is the difference between it and the Apostle's view? We believe that men are born of the flesh, and that they are to be developed out of the flesh, step by step, into the higher realm, and that at last they are to come by development into the spiritual condition; and what is this spiritual condition but that which Paul means by the state of faith, or that state which we appreciate through the operation of the higher faculties? Why does it not agree with the more recent

development theories of human life? It is corroborated by fact. I do not mean Darwinism, but this theory: that man develops first as an animal, and works toward something higher and higher, until he gets into a state where the life-forces are from the higher realm; and then he has become a child of God, a spiritual creature; and he lives by faith, or spirit-seeing; by internal cognition; by moral intuitions and sentiments; and by reason, acting in its higher sphere, and on its loftier plane.

If these views be correct, I remark, a religious faith is only an extension, a consummation, of that which wholesome education develops. When, therefore, we are commanded to have faith, it is not to be interpreted, as too often men have thought they must interpret it, as calling upon a man to believe unproved things. Faith, as the old medieval church interprets it, is this: Open your mouth wide and swallow. That is faith, without deglutition or tasting. The priest says, "Here are the things which the church has found out; God has told the church these things, and he cannot make any mistakes; and no matter how strange they look to you, open your mouth and swallow them, and that will be faith." Believing that things are true which every part of you instinctively feels are not true—that has been taught to be faith. Men are told that in eating bread, they eat the real flesh of Christ, and that in drinking wine, they drink the actual blood of Christ. They are taught that for eighteen hundred years the world has been eating up and drinking the flesh and blood of Christ; and that he is being eaten at the same time all around the world; and that there is a perpetual increase and distribution of flesh and blood going on everywhere. They are not taught that bread and wine are elements which resemble and are to be regarded as symbolizing flesh and blood, but that they are the flesh and blood of the actual living God. And although every one of men's senses go against this idea and reject it, yet they are told to take it, because the church says it is true. So faith is made to mean, *Accept what the church teaches.*

That may be one form of faith; but as a definition of faith, how inadequate it is! Faith is the use of the reason, and

not the abuse of it. Faith is the employment of reason along the line of analogy, not the suppression of it. It is the use of reason, not as the brute uses it, not as the savage uses it, not as the semi-civilized man uses it, nor as the civilized man uses it on the lower plane: it is the use of reason instructed and refined along the higher developments of humanity to which noble men aspire. All that constitutes heroic manhood in mankind, working in the direction of the most subtle and glorious reality—that is faith; and there is no antithesis between faith and reason. In material facts the senses and the reason act together, the priest or the church to the contrary, notwithstanding. If they tell you that one is three, or that three are one, it is a lie in a mathematical sense; but there may be a sense in which it is not a lie.

For example, take the very illustration that will be suggested to your minds—the trinity. People say it is absurd to talk about there being three in one, and one in three. In the material sense it is. But when an animal in the lowest polyp state is born, it is just simple. If you take one of these sunfish, what is it? It has no head and no nervous system. It is a mass with just an opening for food to go in at, and a vent for it to pass out at. That is the whole of it. Little by little you trace up the development of that creature, and by-and-by there is a film that runs through it—a nerve; and that nerve, when it gets a little higher, begins to branch; and by-and-by the creatures have a nervous system that is more or less complex; and at last appears a head; and the moment the animal has a head it has passed out of a lower state into a higher, toward the vertebrate state; and finally it is developed into the animal kingdom; and going through that the line of development appears in the human kingdom, growing more and more complicated. Although, in the primary creature, there is but one single organ, and, as it were, the whole of it is that organ, and it is so simple that if you cut it in two it is two complete creatures; yet, when you come to man there is in him variety upon variety, and differentiation after differentiation; and he represents all the gradations of animal life that are below

him. He has all the animal instincts in one line, all the social qualities in another line ; and all the intellectual forces in another line. They are scattered through him. They are grouped together in him. He has over and above this, the breath of God, the spiritual life, that is in him. And all these are one. There are manifold elements in one man. There are various functions which he carries on. So that in this higher state we see groups of faculties, multiform and various, are brought together to constitute unity. And thus, rising to still superior realms, we may find that instead of mere *faculties*, it is *personalities* which constitute unity. Hence, even according to our own observation of analogies, it is not absurd to say that in the spiritual kingdom three may constitute one, and One may have three separate Personalities. It is right in the line of the analogy of development according to the best schools.

When, therefore, a man believes in the realm of sense things that are contradicted by nature and by experience, it is not faith but credulity. To believe a thing contrary to the evidence which is appropriate to it is to be piteously superstitious—it is to sell one's self. And as to my saying that you must ignore your beliefs to be religious, and accept things which are apparently not so, I do no such thing. I lay on every man the obligation of believing toward evidence. I say in matters of belief, “ Faith is the evidence of things not seen.”

It is not, then, a kind of recumbency of virtue ; it is not a rude submission to authority ; it is not assuming to be true what everything in you says is not true : it is a normal action of man's reason in reference to things which lie above the senses, where imagination dwells, where sentiment dwells, where the affections dwell, and where the spiritual elements dwell. Faith and reason never come into collision.

But it may be said, “ Do not the truths of sense often contradict the alleged truths of the spirit ? ” They may be made to do so ; but in the end there never will be any contradiction between truths derived from the lower forms of nature and truths derived from its higher forms. Difference is not contradiction. Variation is not oppugnancy.

In the early stages of knowledge we see as through a glass darkly, even in respect to physical things. The great schools that are at work tickling the ribs of nature; the schools that are digging deep or searching far for hidden truths, or that bring truths to light by the almost creative power of the microscope—all these schools are as yet in their infancy. Vast as has been their advance, it is premature to say that the lower forms of nature are contradictory to its higher forms. We see all things as through a glass, darkly—the things of the lower as well as those of the upper realm.

How few there are who reason at all upon religious experiences! How few are competent to analyze these experiences! How few, in teaching, are able to give correct solutions to psychological questions! In this state of the world men are not in a condition to set in battle array the senses against the spirit. There may be successive developments yet to be gone through, but they are in harmony with each other. There may be steps to be taken, but they are not steps which should lead one away from the other. There may be stages to be passed through, but they are stages of successive growth and development.

Faith, then, is not mysterious. It is not antagonistic to reason, nor is it antithetical to it. It is normal and natural in the best sense of the term *nature*. It is designed that men should be developed and should come to faith by a far higher use of reason than any that belongs to their earlier estate.

When, then, we are called upon, in the Word of God, to “live by faith, and not by sight,” we are not called to transform ourselves in any sense of losing our old nature and taking on a new one: we are called to pass to a higher use of that which has become familiar. Men’s business, their pleasure, their reasoning, are all tending in the same direction; and religious faith is only the final or fuller development of that which has its beginnings in the lower walks of life. It is the blossom and the fruit of that of which other things are the stalk. And to live a life of faith is not anything that demands such an addition to our faculties, or such a taking of our faculties out of the natural line of cause and effect, as to lead us to say, “We have something given to us or some-

thing taken from us ;" it is to use aright that which God has given to all the race.

I put my watch in the hand of an ignorant boy, and he opens it to the regulator, and unscrews the balance-wheel, and it runs wild. Then he screws it up again, ignorantly, and it runs wild in another direction : He tinkers with this wheel, and with that wheel, and finally it will not run at all. Then it starts again, and runs with a pulsating, irregular movement. So it keeps stopping and running ; and he cannot tell why. At last he says, "That watch is totally depraved. There is not a wheel in it that is good for anything. The main-spring and everything about it is bad. Look at it : it fools me every hour of the day." Then I carry it to a horologer. He takes out every one of the wheels, cleans the rust off from them, and puts them all back in their places again. The main-spring, now free from its rust and hindrances of dust and dirt he puts back in its place. Then he turns the regulator ; and by a series of trials he gets the watch exactly adjusted. In his hands it begins to keep very good time. Still he watches it, screwing up the balance-wheel, or relaxing it, according as the watch runs too fast or too slow ; and at last he gets it so regulated that it runs for years with only a variation of seconds. It is the same watch after the horologer has done with it that it was when the ignorant boy got through with it ; the dial-plate is the same, the pointers are the same, and all the wheels are the same ; but it is proper to say that it is a different watch. Function makes difference as well as structure.

Now, when men are irregular ; when all their faculties are out of proportion ; when they are not properly wound up ; when they are not regulated right, we say that they are depraved, that they are out of order, and if you can bring anything to bear upon them which shall keep all things in their places—the social instincts, the moral sentiments and the spiritual elements—under the divine influence and pressure, they are new men. I do not mean that there is a new reason, that there is a new conscience, and that there are new affections, actually : I simply mean that the reason, the conscience and the affections are brought into

such harmonious arrangement and play in life, that the result is absolutely different from what it was, and grander than it was, before, and that they are new men in Christ Jesus.

Well, I can give you an illustration of it. Thomas is a farmer. He was born of very poor parents—charcoal-burners—up in the mountains. He never went away from home. He is a great strong boy, with a rugged appetite. When he is eighteen or nineteen years of age, he goes down in the lower country. There people laugh at him, and take him for a gawky. He is uncouth in his appearance. He never thought of combing his hair, and he is indifferent about his clothes. He hires out on a farm. The man who employs him doubts whether it is safe to trust a pig under his care. But he has a rough stability; he proves to be faithful though he is slow; and little by little he comes up in life. With more intelligent people, there begins to be a brightening look in his face. After two or three years, during which he is a servant and scullion, he comes to be a “hired man.” And there is a good deal in him. It has been dormant; it has never had any stimulus or education; he is yet rough and coarse; and his pleasures are somewhat low. But it comes to pass that in the third year his master’s daughter, most comely and most gentle, returns home, and dawns on him. He never worshiped before, and never felt so helpless. Never before did he feel so awkward, or, indeed, know what it was to be awkward. He would give all the world if he knew how to go into a room, and what to do with his hands. He would give anything if he could only sit down right, and get up right. His very shoes begin to look clumsy to him. Everything in his life is changed. When he goes out in the morning he goes with a kind of heaviness. There is something in the house that all the time bothers him. He does not know what is the matter with him; but he knows one thing, and everybody else knows it—that his hair is combed every day; that his coat is brushed; that when he comes from work he does not like his old clothes; that he gets on some better ones; and that on Sunday there are many things which indicate that some taste is being developed in him. He goes on growing inside and improving outside all through the year. And at last,

in the fourth year, in one of those tremendous hours of accident, it all comes out, and he says the fatal words—and is not repelled. He stands trembling in every limb and nerve of his being. Not the resurrection trump will so stir a man, methinks, as when all his life is stirred in him by love. And now, the silence under the kindly look ; the very running away for fear of hearing more ; the not unkind meeting ; all those things that do so stir up the life—how they have aroused everything in him ! He has five men's strength. Go with him and see him lift the end of that log—a thing which seemed impossible before. How he will swing it round ! Go with him to the wrestling match or the leaping match, and see what power and vim there is in him, body and soul. Before he did not care to go to church, but now you cannot keep him away from church. Before he did not care for reading ; he went to sleep over books ; but now he has no trouble in keeping wide awake, and he wants to read. He takes pains to put himself where he can see something of life. He goes to town, not for the sake of riding in a wagon, but to see how people act and live. There is far more in him than anybody ever thought of there being. There are things going on in his soul-chamber of which those who have known him never had a suspicion.

So out of that one affection comes education and development. And when he comes to be an old man, and his hair is almost gone, and the thin white locks hang down his neck, he turns to his grandchildren, and weeps as he talks, and says, “ Oh, my children, you never will know what a woman she was ; God has taken her to heaven ; but if I ever have been anything in this world, I owe it to her. From her has come everything.”

Does he mean by this that he got his bones from her ? Does he mean that she gave him his muscles ? Does he mean that anything came from her to him but inspiration, power, influence ? And did she not make him a new man—yea, twice as much a man as he would have been without her ministration ?

Why should we go about after a rude and clumsy philosophy, when upon the soul is thrown a flood of light from the

realm of immortality, and when there rises out of the superstitious fears and images which cloud men's minds the true conception of God in Christ Jesus, the merciful and loving One who is Chief among ten thousand, and altogether lovely? When there dawns upon the human soul a conception of supernal grandeur in power and illumination in wisdom—a conception of that Nature whose love is most exquisite, passing the love of woman, passing a lover's love, passing the love of a mother, in length and breadth and intensity; when from the heavens above and around there comes to a human soul the conception that there is a Being with soul attributes, and the soul knows it, and is waked by it, as the clod knows how to wake when the sun comes; when the human soul, having gained such a conception of God, begins to move, and to be filled and intensified by hope and faith and love, and to be wound up and kept in order thereby; when in this way God's love through Jesus Christ comes into the soul—then that soul is born again, recreated, without anything being added to it, simply by having that which belongs to it regulated, trained, stimulated, washed, and made in spiritual things effluent and beautiful as angels are.

When we come to have this conception we shall be living by sentiment, by faith, by love. We shall no longer be living by the mouth; by the ear; by the eye; by the hand, or by the sense of smell. We shall be living by the higher faculties. And so we shall “walk by faith, and not by sight.”

You will go through the City of New York to-morrow, and bear burdens, and hear sounds, and your mind will be absorbed with these things, and your life will be in them; but you will leave behind you a home that is dearer to you than the shop. Nay, for that alone has the shop or the store or the office any value. It is for wife and children and friends that you labor. And the occupations and distractions and excitements of the day do not take away from you the influence of home—that supremest earthly influence of your life which is working upon you.

A faint emblem this is of that higher home where my father is, where my mother is, where my brother is, where my children are, and where I shall be also. It is not far off.

I hear its sounds sometimes. I feel its influence often. I am touched with its warmth. I am filled and thrilled with its joy. I believe in it. I know that "there remaineth a rest for the people of God." Storms drive us toward it. The thunder and the crash of earthly discordances are, after all, but the background on which there shall be the sweet melodies of the heavenly life. I live by hope, by faith. It lifts one up. It carries one over obstacles. With it we pass streams unbridged, and ford streams without bottom. We are borne as on angel wings. We live "as seeing Him who is invisible." How blessed is this upper life ! How blessed is the life which men live by their higher nature, which touches the divine, which interprets the divine, and which leads unto the divine, so that at last we shall stand in Zion and see God !

PRAYER BEFORE THE SERMON.

THOU that dwellest in light, and hast all knowledge and all joy; thou to whom all things come in their ripeness and in their beauty; thou that art the center of the wide-lying universe, beholding the steps of unfolding afar off, rude and imperfect, and yet drawing all things steadfastly upward in more and more perfect circles toward blessedness and immortality—to thee we come; and we thank thee that upon us has dawned the knowledge of God; that for us there is a realm invisible; and that for us there is a circuit where our thoughts may fly and quite leave behind us material things, things of time and of sense; and that we may behold without seeing; that we may by faith discern the invisible, and dwell therein, and find in thee recovery from the disasters of outward life, joy when troubles scowl without on every side, rest in the midst of tumult, acceptance in the midst of rejection, purity, and truth, and rest for the innermost spirit.

We rejoice that thou art discerned by so many who, struggling in twilight, look for thee, but do not see thee as thou art. We are, as best we may, helping ourselves with all images, and all imaginations, and all experiences, to reach in our minds to some conception of thy goodness, and of thy majesty; but there shall come a time when we shall see thee as thou art, with no clouds, no misconceptions, nothing wrong in our teaching. We shall stand in thy presence, and we shall know as we are known. As they that love, when at last there comes the hour of full disclosure, interchange their lives, and are known to each other, so there shall come a day when we shall be in thy presence perfectly known of thee, and know as we are known. We rejoice in the thought of that day. We rejoice in it though we do not yet attain to any conception of it. We rejoice that there are so many who are rising to it.

Indeed, for thy children death has lost its terror. How art thou dismissing out of pain and anguish those who would fain be at rest! Though there be many who walk in life as in a prison-house, and long for the day of their departure, yet we rejoice that the bands are loosening on every side, and that one goes, and another, and another. How many fly from the storm before it strikes them, and hide themselves in celestial fields as birds out of the meadows fly into the woods before the storm comes! How many little ones are with thee upon whom the blast of life does not come, that flew away and are at rest! How many are there who go forth before ever they have been whelmed in trouble, or snared in guilt, or obliged to work out their own salvation with fear and trembling! How many go forth from under the burdens of life as slaves, who, being called from out of the field, lay down their tasks, and go forth into liberty!

How many are there upon whom the yoke was hard for the time being, and the burden was heavy to be borne, but whom thou didst call to let go, and who are at rest with thee! How full is the heavenly land! and how rich it is becoming to our thought! How many

our hearts follow there! How many that are there as a part of us, they having woven their life into ours! How many are there that in early life led us by the hand and instructed us, and warmed us into life, and taught us how to discern good from evil, and are with thee, and yet are not separated from us. By all the power of love, by all the force of habit, by all the yearnings of the soul, and by all the kindlings of imagination, we search them out, and will not let them go. They are ours—for those whom we love are ours. With thee they are blessed—and we fain would know what their blessedness is; if they forget their low estate; if they cast off the memory of earth, as plants that once have sprouted. We wonder whether we shall know them, and be known by them. We wonder what all the estate of blessedness shall be in the heavenly land. But no voice comes to tell us.

All we know is, that there is blessedness beyond comparison of any earthly experience of flesh and blood; that all temptations which have come to us through flesh and blood, shall cease; that we shall be as the angels of God, spirits; and that only those things which take hold of the spirit shall have power with us. We shall be in thy presence; and the whole atmosphere will be full of inspiration and inspiring influence. When we have passed from thee to the spirit, and become sons of God, we shall dwell with God, and behold his face, and be forever filled with joy unspeakable and full of glory. And so, though we cannot see thee, we stand and look. As men look toward the rising sun, before it has come up, and know where its coming is, and rejoice in the twilight that is dawning upon the mountains; so we look away to the heavenly land. We cannot discern it, nor take the measure of it, nor estimate its employments, nor know the condition of those who are translated into the spirit life; but we rejoice to discern the great brightness that is there. All our thoughts kindle; and we strive, and yearn; and it seems as if our wings would spread themselves, and we might fly away and be at rest.

Not that we are discontented with our allotments in life, nor that we would be unclothed. We are content to bear as long as thou dost wish it. Burdens and trials, if sent by thee, are our pleasures. We stand in our place to do our work, and wait for the coming of our Lord. Not that we would leave thy work. Not that poverty is not tolerable, nor that cares and troubles are not bearable. But there is something better; and aspiration, yearning, all that which thou hast planted in us by thy love, blessed Saviour, by thy spiritual light and ministration and holiness, reaches out for disclosure and power. It is not that we would be unclothed, but clothed upon. It is not that we would be less here, but more there, that we may partake of the fullness of manhood in Christ Jesus.

We pray, O Lord, that thou wilt grant thy blessing, this morning, to thy servants that are gathered together here. We pray that they may have that ministration of spirit which is in thy view best for them. Comfort them in body; and heal them if they be sick or weak. Lift upon them the light of thy countenance. Give them the joy of thy salvation inwardly.

We pray that thou wilt bless all the families that are represented here. Bring into every household light and gladness. Help all those

who love each other, by love to strive for purity and wisdom, and for strength therein.

We pray that thou wilt grant the Spirit of Christ unto all those who labor, and are seeking to enlighten their fellow men, the outcast, the poor and the neglected; and may they go forth not alone carrying the word of his history, but breathing his gentleness, his lovingness, his self-sacrifice, his meekness, his humility; so that they may make Christ known, not by their lip, but by their spirit.

And may thy blessing rest upon this whole land; upon all its churches; upon all the ministers that preach the tidings of salvation; upon all its institutions of learning; and upon its governments.

Bless, we pray thee, the President of these United States, and those who are joined with him in authority; and give them wisdom and divine direction. Bless the Congress assembled; the Governors and Legislatures of the different States; all magistrates and judges and officers. We pray that they may be clothed with the spirit of Jesus, and with truth. And may this people be obedient, God-fearing and law-abiding.

We pray that those evils of passion, and appetite, and avarice, and wantonness, and unruly desire, may be suppressed or restrained; and that more and more there may be justice, and truth, and purity, and fidelity, and piety. Unite thy people in this blessed work. May they not vex each other. May they not look with suspicion upon things that are not of themselves. May we rejoice in all the workmen whom thou dost send forth in thy providence, whether they be within or without the church, and in all influences which ameliorate the condition of men. May we have the largeness of Christ himself, and see that the field is the world, and that all things whatsoever that are doing good are God's ministers, and are working together for good.

We pray that thou wilt bless all nations, with us. And grant that the day may speedily come when the whole world shall see thy salvation.

And to the Father, the Son and the Spirit, shall be praises evermore. *Amen.*



PRAYER AFTER THE SERMON.

OUR Father, we pray that thou wilt give us more of thyself—more of thy power. Why dost thou hide thy face? Thou dost not. For as the ground calls out to the sun, saying, Why am I dark? when shadows rise on it, and the sun replies by pouring abroad unstinted universal light; so dost thou give forth thyself; and if there be darkness, it is in us, and not in thee. Be pleased to help us dissipate darkness. Thou that art Light, come to us; for we need light. Thou that art Life, fill up in us that which is dead, and give power and sensibility to that which is dull, that we may have fullness of life; that that part of our nature which is so little inspired may beat with full pulsation.

O grant that we may have some such sense of purity, of fidelity, of piety, of mercy, of self-sacrifice, of helpfulness, of gentleness, of

meekness and of long-suffering patience, that we may interpret the nature of God.

We ask for these things, not because they will make us apparel for goodly presentation: we ask them that by them we may come to some interpretation of thee; that we may see God; and that we may realize what thou dost mean by saying, Blessed are the pure in heart, for they shall God.

Grant, while we are burdened with toil, and while we are in bondage in many things, and while we are striving still in a lower way of life, that there may be a crystal dome opened in us through which we may see the stars; through which we may behold the heavens. Let us not be endungeoned evermore in imperfection and in sins. Give us the power of realizing more, of feeling more, of that which belongs to the spiritual nature. We are thine. We are on the way to glorification. Behold us, God! We are thy children. We have the audacity of love. We say to thee, Cast us not away; forget us not; tread us not down in the greatness of thy strength. This it is to be great—to take care of the weak; and take care of us, poor, lean, self-indulgent, complaining, uncourageous, wavering creatures. All that is poor we are; yet thrust us not away. What would become of babes if their mothers were to throw them away? and what would become of us, if thou wert not Father to us? Take us in the arms of thy grace; and as we are borne from day to day, interpret to us thy nature, even if it be but dimly and faintly. As the sound of music afar off, may we hear thy voice speaking to us, and saying to us, at last, What I do now, ye know not; but ye shall know hereafter. May we lay aside doubt and fear and hesitation, and follow on to know the Lord. And when we shall know thee as thou art, in the glory of thy habitation, and shall feel that we are recognized as the children of God, we will cast our crowns before thee, and say, Not unto us, not unto us, but unto thy name, be the praise, forever and ever. *Amen.*

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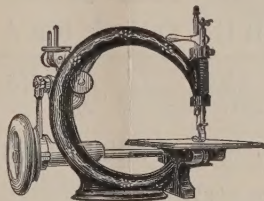
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